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Author: Tom Beaver
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John and Me

Tom Beaver, Memorial Trustee
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Section One: Why John brought me in to live with him encapsulates his beliefs in a nutshell

I moved in with John Fetzner in June of 1986, when I'd just turned 35 years of age (John was 85, born in 1901). My whole life to that point had actually prepared me for the next five years, and I sort've knew it at the time -- or at least I hoped it. John's personal 'spiritual advisor' (aka his personal clairvoyant), Jim Gordon, had evidently sensed this immediately when we met the summer before and instantly became fast friends.

John and I had several significant things in common:

1. We were both practicing a form of deep meditation (2+ hours daily) called surat shad yoga. I'd been practicing it for nearly 15 years, and for the previous ten or so years had increased my daily meditation time to 5-to-6 hours ... so I was having some success with it. John on the other hand, had just begun the practice several months previously, and was having uncertainties about his ability to successfully perform the practice. So I became John's meditation 'cheerleader' (aka: coach).
2. We both had engineering backgrounds ... although here our levels of success were reversed. John had become wealthy building an empire based on being a radio engineering pioneer and genius. I'd quit from being an aerospace engineer after two years ... both radio engineering and aerospace engineering are primarily physics based however. And Engineers are diehards regarding putting science into practice — into practical use in this world.
3. And ... as a little added bonus, I'd grown up as a fanatical fan of John's Detroit Tigers baseball club ... my fandom began in earnest just as John was becoming sole owner in the mid 1950s. My mom never, ever missed a Tigers game on the radio in the years I was alive.

So ... John and I were a bit of a match made in heaven. Sort've. However, John was an extremely private man (which I fully understood - I was John's twin in this regard as well). He only reluctantly — very reluctantly and after several in interviews — showed my to me room in his house.

John Psychically Tests Me:

And so ... a couple days after I moved in, John decided to give me an 'acid test' ... a test of my psychic ability. If I could be of use to him in that regard, then (it seems, looking back) he'd keep me in the house. John had long kept 'cunning folk' (as psychics were called in colonial times) around him and in his employ, and so he was hoping —and checking to see whether — I could be a 'secondary stand-in' for Jim Gordon in this regard.

So ... here was the test. He came up to my room and said, "Someone is coming over soon to meet with me. Let him in the house, then go to your room and meditate while he is here ... when he leaves, tell my 'what you got'." It was all as vague as that. But I said okay, I'll give it a whirl.

So, I let the person in, went to my room, and sat down in meditation. Right away an 'inner scene' developed, and with eyes closed, I 'watched' a little mini-dram unfold. It was a desert setting, and there was a bare-breasted man standing there who was wearing a pharaoh's headpiece. Suddenly, up rode a second man on a horse-drawn chariot ... he was decked out in ancient Greek-warrior garb, and holding a spear in one hand. He rode up -- and promptly thrust the spear through the chest of the pharaoh, killing him. Then poof! The vision ended.

So ... eventually, John came back up to my room. He sat down, said the visitor had left, and expectantly asked, "What'd you get?"

I told John the little vision.

He pulled himself up out of the chair, eyes blazing, and said, "That's exactly right! I was the pharaoh, and Chuck (the visitor) was Alexander The Great, who invaded Egypt and murdered me!! With a spear! You got it exactly right!"

You know, at the time I was not much taken by what had just happened, just bemused ... I'd see things in my meditation etc. But John from that moment on would often 'run things by me' for my intuition on it ... and he took my words very seriously.

But ... it turns out ... there's more to the story. From what I've learned in my researching in recent years of John's spiritual journey: this was a past life of John's that he'd had presented to him all through the 1970's in a long series of psychic readings: from his own Ouija Board sessions, from the medium Clifford Bias in Camp Chesterfield, Indiana ... and from the famous London medium Ena Twigg. These sessions told of John's past lives in Egypt and the Holy Land from the time of

Alexander right on through the Advent of Christ. And the central, 'anchor' chapter of the story was this life as 'the last pharaoh' (that is, pre Ptolemaic) of Egypt, killed by Alexander the Great.

To me, mostly, this story tells you nearly all you need to know about John at the deepest level ... what his deepest personal interests were, and what he placed importance on.

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Section 2: What John Believed -- what his deepest personal interests were, and what he placed importance on.

(i) A Unified Cosmos - and that the physical and non-physical aspects of Creation could both be experienced ' in this very life'

John Fetzner, in his essay "This I Believe," 1967, wrote:

"The human body is composed of over eighty trillion ... cells. Each and every one of them vibrates with cosmic energy and is a permanently adjusted miniature receiver of electronic wave-forms from this Central Source -- the Universal Mind.

"The confederations of intelligent ... cells ... is connected through the nervous system to the more sensitive cells of the brain, and culminates in a concentrated center in the frontal dome of the head. This, in the East, is known as the "Thousand Petaled Lotus", but in the West as a high-gain parabolic antenna of supreme sensitivity, which is electronically tuned to the incoming rays of the Infinite Intelligence.

"The single most important event in the life of the individual, in quest of advancement, is to develop ... the comprehension of unified cosmic consciousness [which] enables you to de-emphasize technical and philosophical explanations ... our absorbing interest is in the complete spiritual unification of life.

"[A person] trains his mind to grasp this unification through the deep silent and secret meditation from the center of his being which is tantamount to illumination.

"While it is an established fact that many especially endowed persons, such as Jeane Dixon, break through this barrier more readily than others, the fact remains that illumination is a legacy awaiting all mankind; more particularly those who desire it enough to work for it. "

(ii) Contact can be made with, and an Inner Journey taken to -- in this very life -- the Non-Physical half of Creation

John Fetzer, in his essay "This I Believe," 1967, wrote:

"I am not addicted to church activity, although I have had exposure to strong fundamental religious teaching and have a long line of ancestral "believers" dating to the time of the Christian Crusade ... it is my view that there is a crying need, the World over, for a new concept concerning the extra- terrestrial order of things in relation to individual spiritual needs ..." And he goes on to write: "Look *within* to see God's presence. Far too often our early training has led us to seek *far and wide* this Supreme Force as a person or image."

John Fetzer (in the last year of his life) in his March 3, 1989 "Board Meeting Opening Remarks," wrote:

"I constantly draw on the energy of the Father for guidance. ... It's my hope that all of us identified with this endeavor will seriously consider what it means to go through self-examination to the extent of seeking soul awareness {which, in the meditation practice John was following, refers to a high 'way-station' on the inner journey]

John, in a 1986 Letter to his Foundation Executive Vice President, wrote:

"I feel that we are on the threshold of a new order where people by the thousands will seek enlightened change.... When that is found, it will allow us to go deeply inside ourselves and find Soul (a reference to the same 'way-station' mentioned just above). That is where the oneness comes in. We are all one."

And in John's Final Principles to his board and management, Sept 1989 (original version) he wrote:

"I am sure that as you listen you will hear the ring of truth, first and foremost, trying to create an environment within the Foundation community of freedom."

(iii) Science and Spirituality are 'two sides of the same coin', and are best studied in tandem:

John Fetzer, in his 1986 "Talk with John Fetzer," said:

"I think one of the ultimate goals of the Foundation is just exactly ... the merging of science with what I prefer to call infinite energy.

John Fetzer, in October 1989, wrote in a New Frontier Magazine article, "May the Force Be With You:"

"I feel that we are on the threshold of a new order where people will be seeking enlightened change. ...This will all come about with the infusion of spirituality into science. The Foundation's eventual intent is to integrate the scientific process with spiritual mindedness.

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Section 3: Spirituality tends to flower then wilt, flower then wilt ...

And now, 30 years after Johns passing, the institute that he set up to further his interests (as briefly laid out above) has done just what he called an addiction in 1967. It has moved back into the comfort-zone of furthering religious orthodoxy.

And so ... The ring of truth -- an inner experience -- cannot be heard if no one is listening.

That said, I'll end with my own observation:

Spirituality operates in an organic cycle of seeding, flowering, wilting. The wilting is inevitable.

The Flowering cannot be institutionalized. However, it cannot be 'speared through and killed' either.

Spirituality cannot be killed, for it's what keeps creation going. Instead, it flowers anew where the seeds have been planted and nurtured.

And what a ringing these flowers make, blowing in the spiritual winds.

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Section 4: Final Thoughts ... dealing with disappointment.

I feel like in the end -- well, as of 2020 -- we of the Memorial Trust, and I personally, have failed in our 'charge' to cement John Fetzer's legacy into his Fetzer Institute. And, for that, I feel personal disappointment, and guilt. I can only wish I would have tried harder, stood firmer ... especially in the last ten years as those trustees who were mystically inclined, as well as scientifically inclined, fell off the Institute board and were not replaced by those of like-mind. Now it appears that the ability to do this has been lost.